

*The Lord our Righteousness.*

*No 10*

*72*

GL A PN G  
S E R M O N

PREACHED

On Friday Forenoon, Sept. 11th, 1741.

I N T H E

*High - Church - Yard*

O F

G L A S G O W,

Upon Jer. xxxiii. 16.

By the REVEREND *K*  
Mr. GEORGE WHITEFIELD

*Taken from his own Mouth, and published at the  
earnest Desire of many of the Hearers.*

G L A S G O W:

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# S E R M O N.

Jer. xxxiii. 16.

*And this is the Name wherewith he shall be called, The Lord our Righteousness,*

**W**HOEVER is but a little acquainted with the Nature of Man in general, and the Impurity of his own Heart in particular, I am persuaded he must acknowledge that Self-righteousness is the last Thing that is taken out of our Heart. We are all *Arminians*, we are all *Legalists*, nay, I may venture to affirm we are all *Papists* by Nature. It is true indeed we pretend to disclaim the Doctrine of Merit, we will not affirm in so many Words that we deserve any thing for our Works: But then I

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believe

believe if we examine our Hearts to the Bottom, we shall find that the most of People make Jesus Christ only an imperfect Saviour; and tho' they do it not in so many Words, yet as the Apostle expresses it, We go about to establish a particular Righteousness of our own. For indeed it must needs be so according to the Nature of Things, being born under a Covenant of Works, it is natural for us to fly to a Covenant of Works again for Salvation, and the Language of every one of our Hearts by Nature is, *What shall I do to inherit eternal Life*, tho' when we come to be put to the Trial we can do nothing at all. I am verily persuaded, they that have been wrought upon by God, they that have been unhinged of Self, and been enabled to lay hold on a naked Christ, will have found in their own Hearts what I have said to be true. It is therefore the Design of the Christian Revelation to point out to us a better Righteousness than our own, it shows that we must be accepted *not by Works of Righteousness which we have done*, but by the Righteousness of another being imputed to us: Which was intimate to our first Parents immediately after the Fall, for we are told that God made *Adam* and *Eve* Coats of Skins. Now if Flesh was not allowed to be eaten at that Time, we may in all Probability, say, with a great deal of Confidence affirm, that Sacrifices were made, and that *Adam* and *Eve* were clothed with the Skins of the Beasts that were slain, in Commemoration of the great Sacrifice of the Lord Jesus Christ, who thereafter was to dye an accursed Death upon the Cross; and that as the Skins were put upon the naked Bodies of our first Parents, so the Righteousness of the Lord Jesus Christ was hereafter to be put on and applied to their poor naked Souls. The Gospel here then was preached to our first Parents, and all the Prophets that spoke from that Time to the coming of Jesus Christ in the Flesh, spoke



spoke of this Righteousness, of an imputed Righteousness; but none more clearly and in express Terms than the Prophet *Jeremiah*, and in no Place does he speak more explicitly than this we have chosen for the Subject of our present Meditation, where he affirms that the Lord Jesus Christ is to be *the Lord our Righteousness*.

I shall therefore from these Words, as God shall be pleased to give me Freedom and Assistance, first, endeavour to explain who ye are to understand by the Person here, *The Lord*. 2dly, I shall endeavour to show you how the Lord is to be our Righteousness. 3dly, I shall endeavour to answer some of the most plausible Objections that are generally brought against this Doctrine of the *Lord's* being our Righteousness. 4thly, I shall endeavour to show the absurdity that will follow from denying this Doctrine. Lastly, Conclude with an Exhortation to all poor Sinners to come just as they are in all their Blood, in all their Filth to Jesus Christ to lay hold on him by Faith, that by an Application of his Righteousness to their Hearts, they may be made to cry out, *The Lord our Righteousness*.

First then, I am to show you who you are to understand by the Person here termed *The Lord*. And this is his Name wherewith he shall be called, *The Lord our Righteousness*. Here then if Curiosity hath brought any *Arminians* or *Soci-nians* this Morning to hear this Foolishness of preaching, read the Words of the Text, and be ashamed of your detestable Principles, for the Person here called, *The Lord*, is the Lord Jesus Christ, the Lord that made us, and by whose Power all things do now consist. That it is spoken of Christ is plain from the Context, it is plain from the very Words going before the Text, says the Prophet in the 5th Verse, *Behold* says he, *the Days shall come that the Lord will raise unto David a righteous Branch, and a King shall*

shall reign and prosper, and shall execute Judgment and Justice in the Earth; in his Day Judah shall be saved and Israel shall dwell safely, And this is his Name wherewith he shall be called, The Lord our Righteousness. Now all must certainly agree, and do agree, that the *righteous Branch* here signifies the Lord Jesus Christ, and he that is called the *righteous Branch* in the 5th Verse, is called the Lord in the 6th Verse. The Word *Lord* in the Original is *Jehovah*, the incommunicable Name of the Eternal God himself; and if Jesus be Lord, this says that Jesus Christ must be really, truly and properly God. The Person here then spoken of is Christ, and he is represented as very God, as co essential, co-equal, and co-eternal with the Father. For indeed if Jesus Christ be not God, my dear Friends, I am sure I should never preach the Gospel of Jesus Christ again. For, what Comfort can a poor convinced Sinner have, what Hope can he have when he sees the infinite Desert of Sin, unless he sees his Help laid upon one that is mighty and Almighty. I can never think that an *Arian* and *Socinian* can continue such, that have felt the Power of Christ's Blood upon their Soul. They that have felt his Power I am persuaded will not speak so little of his dear Redeemer. And I am amazed that *Arians* should pretend to be Men of Sense, and yet broach such an absurd Opinion, that Jesus Christ is a created God. Was there ever such a Contradiction in Terms, a God and yet created a God, a God and yet limited. *Arians* generally cry out against *Papery*, but *Arianism* is *Papery*, it is Idolatry to worship the Lord Jesus Christ if he be a Creature, tho' a Creature of the highest Order; it is as much Guilt to worship him, as for *Papists* to worship the Virgin Mary. What renders their Worship Idolatry is, because the Virgin Mary is a Creature, and if Jesus Christ be a Creature tho' of the

the highest Order, 'tis Idolatry to put up our Prayers to him. As for the *Socinians* their Principle if the Word of God be true, it must condemn them, must damn them forever, for the *Socinians* say that Jesus was only a good Man, and that he died for Sinners to be an Example of suffering patiently. The *Socinians* do not refuse to call Jesus Christ their Father, and yet they make him only a Man; where their own Principles condemn them, for what says the Scripture, *Cursed is the Man that trusts in an Arm of Flesh*. Now if we believe Christ to be only a mere Man, and yet put our trust in him for eternal Salvation, if the Scripture be true, that Person is an Idolater. But I would fain hope there is few or none such among you, that deny the Divinity of Jesus Christ. Take away this and you sap the Foundation, take away the Divinity of Christ and the Gospel is sunk, nothing remains but Morality, *Plato* and other Philosophers will make as good Saviours as Jesus Christ, if Jesus Christ be not really, truly and properly God. This then is the Foundation of our Religion, the Divinity of the Lord Jesus Christ is spoken of under this Character in the Text, and this is a Character that he will maintain to the End of the World; and whoever may dispute his Divinity now, they will both see and feel it to their eternal Sorrow when the Lord Jesus comes to Judgment. But I hope I need not spend Time among you to prove the Divinity of the Son of God. It may rather be more suitable to go on to

The Second Thing, to show you how this Lord even the Lord Jesus Christ is to be the Lord our Righteousness. And that is in one Word, by Imputation, it is to be accounted of and made over to us as ours, the Righteousness of Jesus Christ is to be imputed to us. And when I speak of the Righteousness of Christ I do not confine my  
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Idea of it to his Death, as most People do, they talk of the Merits of Christ but then they generally think of the Death of Christ, but we must remember that the Obedience of Jesus Christ is to be remembered likewise, for Jesus Christ not only died, but Jesus Christ lived for us, lived in our stead, fulfilled the Covenant of Works which we had broken, in our stead, and by his Death he made an Attonement for the Guilt we had contracted by breaking God's Law. God made Man upright, in the Image of God made he Man. Now when Man was in this State, tho' God might have insisted upon his Obedience for ever, without promising any Reward; yet God was pleased to condescend, (O wonderful Condescension it was!) to enter into a Covenant or Agreement with his Creature, promising him eternal Life if he continued in his Obedience, and he had Power given him to do that, but threatned him with eternal Damnation if he broke his Law. Now *Adam* was our Representative and the Head of all Mankind; and had we then been alive, and God had put it to our Choice, the Terms were so reasonable, we should all with one Consent have agreed that *Adam* should have acted in our stead, it could never have entered into our Heart to think that, that Man could fall from his Obedience; therefore it is the greatest Folly to charge God with Injustice for imputing his Sin to us. Here then, God made a Covenant with Man, but the Devil envying Man's Happiness, tempted him, Man was seduced by him to eat the forbidden Fruit, whereby he immediately died, became liable to eternal Death; We died in him, and became the Object of God's eternal Wrath. And God might justly have left the whole Race of Mankind, as he did the fallen Angels, whom he hath reserved in Chains of Darkness to the Judgment of the great Day. But rejoyce O Heavens, and be glad O Earth, Tho' the fallen Angels are left to perish, behold



behold fallen Man is taken into Mercy. Justice demanded Satisfaction, yet Mercy interposed. After we had broken the Law we were obliged to obey the Law as much as ever, but as soon as we did eat the forbidden Fruit we lost our Power. Besides, Satisfaction must be made to Justice, The Soul that sinneth, it shall die. Now if God be just, we must be punished; and if Man must be punished, he must always be satisfying, and never satisfy infinite Justice. Now then, God did that for us which we could not do for ourselves. Behold God the Father, unknown to us, entered into an eternal Contract with his Son, and made him the Representative and Head of the Elect of an immense Multitude which the Father gave unto his Hand. Jesus Christ then undertook to bring in an everlasting Righteousness for them; and that all God's Attributes might now triumph, behold, he undertakes to take to himself our humane Nature, to fulfill the Moral Law that we had broken, rather than that we should be damned, Jesus Christ desired his Father to sheath the Sword of his Justice in his Breast. And therefore O wonderful Love that our dear Redeemer, tho' he was in the Form of God, tho' he thought it no Robbery to be equal with God, yet took upon him the Form of a Servant, in that Form lived a painful Life, fulfilled all Righteousness, and at last died an accursed ignominious Death upon the Cross, whereby he satisfied the Justice of God, procured an Union betwixt God and our Souls; and by his Obedience wrought out a compleat al sufficient Righteousness, for all those who should hereafter be enabled to lay hold on his Righteousness. This then is what I understand by the Word Righteousness. And I am sure it is glad Tidings of great Joy to all that feel their misery, and that are hungering and thirsting after Christ. I know it is sweet Soul reviving Doctrine to all that are sick of Sin. But precious as it is

to convinced Sinners, yet it grates the natural Man's Heart. For we have contracted such a Pride by our Fall in *Adam*, that if we could be saved by our own Righteousness, we will venture to be damned. This is the Temper of all by Nature. And therefore tho' this be Soul ravishing doctrine to all that know themselves aRight, Yet perhaps there is not a Doctrine that has met with more Opposition in the World. Thousands of Objections, on doubt have been started against it. It would be endless for me, besides out of my Power, to answer every Thing. But however I shall undertake by the Divine Assistance to answer some of the most plausible Objections generally urged against this Doctrine.

And First, It is observable, that these who object against an imputed Righteousness would fain be great Advocates for Morality, yet I generally find they are a Company of the most immoral People themselves; they cry out for Morality, yet I do not find that they have so much Morality themselves, true Morality is above their Power; They may see what they ought to do, but they want Power, because they do not believe on the Lord Jesus Christ. However, they bring Scripture for their Purpose, and it is no Wonder when the Devil brought Scripture. They tell us that Jesus Christ preached Morality in his *Sermon on the Mount*, you will find there Christ preached Morality, and you are always preaching Faith. But I would desire to know with what Eyes they have read our Saviour's Sermon on the Mount. It's true Jesus Christ does recommend Morality, and every Gospel Minister does preach Morality, but he will preach Faith in Jesus Christ as the Foundation of Morality. There can be no true Morality which is not bottomed upon Jesus Christ. That they can get no Argument from *Christ's Sermon on the Mount* is evident from this, that before Jesus Christ speak of  
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good Works, he pronounces them blessed that are poor in Spirit, that are pure in Heart, that are holy mourners, that hunger and thirst after Righteousness, and then says he, *Let your Light so shine before Men*, that is, Evidence this divine Life in your Heart by good Works, *that Men may see your good Works, and glorify your Father which is in Heaven*. Here Jesus Christ lays down hungering and thirsting after Righteousness, no doubt his imputed Righteousness, is the foundation of morality. Bring People to Christ first, and then they will live well, but to bid them live well first, is to bid them build without a Foundation.

But then say they, This is the Way to open a Door to Licentiousness. This is an old trite Argument, and I am much amazed that Men of Sense should take an Argument out of an Infidel and Unbeliever's Mouth, for Saint Paul introduces an Infidel making this Objection, *Shall we continue in Sin that Grace may abound*. We do not preach down good Works, but thus far, that they cannot justify us in the Sight of God. We are justified without any Regard to our Works past, present or to come. Our Works have nothing to do as to our Justification in the Sight of God. They are no Inducement to God to have Pity upon us. We are justified freely by Grace without Regard to any Foresight of our Works. But then, my dear Friends, Do we preach down Works when we say so? No, we preach up Works, we exhort to Morality. Let People lay hold on Christ's Righteousness, a divine Fire will immediately fill their Souls, the Love of God will be shed abroad in their Heart, and out of Love to God for what he has done for their Souls, it will be the Language of their Heart, Lord Jesus what shall I do? not to recommend me to God, but only to give thee some Token of my Love for what thou hast done for my Soul. This is the genuine

Fruit of the Doctrine of Justification by Faith. *the Doctrine of imputed Righteousness is the Article by which the Church stands or falls, says Luther.* By this Doctrine, the Reformation was brought about. If we desire to have true Religion and Piety to abound among us, we must preach more and more of the Righteousness of the Lord Jesus Christ. Therefore notwithstanding of this Objection we may affirm that *the Lord is our Righteousness.*

But yet they will bring Scripture again, another plausible Objection they have is from the Young Man in the Gospel, they say he was to be justified by Works, therefore the Doctrine of the imputed Righteousness of Christ must fall. Well then, let us examine the Historian. There was a young Gentleman came to Christ, and I wish there were more young Gentlemen doing so, he says, *Good Master, what shall I do to inherit eternal Life?* A proper Question for all. Well, says Jesus Christ, *Thou knowest the Commandments, Thou shalt not steal, thou shalt not kill, thou shalt not commit Adultery, defraud not;* Say they, Because Christ refers this Man to his Commands therefore he refers him to be justified by his Works. But my dear Friends, this was of purpose to convince him that he was to be saved by a better Righteousness than his own, What was the End of Jesus Christ in referring him to his Commands, but that the young Man comparing his Life with these Commands, might find that he had broken all these Commands, and therefore that the Law might be a Schoolmaster to lead him to Jesus Christ, that he might be convinced that eternal Life was not to be got by his Works. It is true the young Man says, *all these Things have I observed from my Youth,* but he should have said, *all these Things have I broken from my Youth.* If he had never committed Adultery with his Neighbour's Wife, yet had he



never an unclean Thought; if he had never murdered his Neighbour, yet was he never in Passion with him? Christ's Design was to bring this young Man out of himself, and make him see the Necessity of relying upon another Righteousness than his own.

But they say, Jesus Christ loved this Man, and would he love him if he were not a good Man? No doubt but we are to love every Thing that is good in every Man, but there was a great Difference betwixt the Love that the Lord Jesus Christ bore to this Man, and the Love that he bore to *Lazarus*, *Martba*, and *Mary*. There be many of you that have sweet natural Tempers, and have many good Qualities, a Minister of Jesus Christ cannot but love you so far as he sees these Things in you. But there is a great Difference betwixt the Love that they bare to a moral good Man, and that Love they bare to these that are united to Jesus Christ. The Love that Christ bore this young Man was far from that peculiar Love that he bore to all those who are united to him. So that notwithstanding of this Objection we may say, *The Lord is our Righteousness*.

There is another Objection taken from the 25th *Matthew*, where, say they, People are judged by their Works, therefore we are to be justified by our Works. But there is no such Thing here, it is remarkable before Christ speaks of their good Works, he determines their State, he places some on his right Hand and some on his left, before he come to pass Sentences upon them. We own that Works done by Faith in Jesus Christ will be rewarded, and the more good Works we do for the Sake of Jesus Christ, the greater will our Reward be in the Kingdom of Heaven. But then, my dear Friends, it is remarkable that these People did not depend upon these. *Come ye blessed of my Father inherit the Kingdom prepared for*

for you from the Foundation of the World, for I was an hungred, and ye gave me Meat, I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me, I was in Prison, and ye came unto me. But that this Reward was of Grace, and that their good Works were only Evidences of their Love to him, and that they did not depend upon them for their Justification is plain, because they say, *When saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? when saw we thee a Stranger, and took thee in, or naked, and clothed thee; or when saw we thee sick, or in prison, and came unto thee.* They were so far from depending upon their Works for Justification, that they really forgot that they had done them, and were filled with holy Blushing, that Jesus Christ should mention much more that he should reward their little Service, their Tokens of love to him.

But then, they retort upon us the later Part of the Chapter, Jesus Christ damned the one for not doing well, and if he damn him for not doing well, it's plain he saved the other for doing well. Which is no good Consequence at all, for according to the Covenant of Works one evil Thought cuts off for ever without another Righteousness; and after we have done all we can do, we must acknowledge ourselves unprofitable Servants, and rely upon a better Righteousness than our own. Tho' the one be justly damned for their Sin, yet the other was rewarded only by free Grace, and they all cry out, *Grace, Grace.* Therefore we may say, *The Lord is our Righteousness.*

But there is another Way of arguing, the Absurdities that will follow from denying any Proposition. And I believe no greater Absurdities can follow from denying any Proposition as from this, of imputed Righteousness. I believe no  
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Body here will think it proper that Man should glory in himself, but if the Doctrine of imputed Righteousness be not true, Man must glory in himself. We are every where declared to be saved by Grace, to be justified freely; that Man is not to glory in himself, but that he that glorieth must glory in the Lord. If any thing I can do and suffer can recommend me to the Favour and Mercy of God, I may so far glory in it, and I may say, Not in thee, but in my own free Will, mine own good Disposition do I glory. Therefore if ye glory only in the Lord, come out of yourselves, and say, *The Lord our Righteousness.*

Again, I believe we all cry out against Popery, but my dear Friends, Are we not Papists if we deny the Doctrine of an imputed Righteousness, and exclude the Obedience of Jesus Christ. Now suppose I were to come and preach that Doctrine, that Christ's Righteousness is not sufficient of itself, but ye must get Angels to interceed for you, would ye like this Doctrine? would ye not say, this is rank Popery? Suppose I should refine a little on it, and preach this Doctrine, that the Death of Jesus Christ is not sufficient of itself but ye must join your own Works with Christ, and then God will have Mercy upon you, Would ye not say, This is doing Dishonour to the Redeemer's Death, as if the Death of Christ were not sufficient? Now make the same Application to his Obedience, if it's Blasphemy to join any thing with the Death of Christ, is it not equally Blasphemy to join our Obedience with the Obedience of Christ, as if the Obedience of Jesus Christ were not sufficient? It is plain therefore that we are Papists in our Heart that deny the Doctrine of imputed Righteousness.

I remember a Story of a Gentleman abroad, after he had been talking of doing a long Time, the Minister endeavoured to convince him of the invisible Realities of another World, however after a  
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long Conference he parted with these Words, Well, my Lord, if there be no such thing as Christ, no such thing as Heaven, what will become of me? But my Lord, if there be such a thing as Hell, what will become of you? I make Application of this to Christ's imputed Righteousness. If there be no such Thing as Christ's imputed Righteousness, as certainly there is, what will become of thee, O Man, that dare build upon thy rotten Righteousness for Salvation? What a foolish Absurdity is it to build upon the Sand, when you may have a Rock to build upon? If *Bellarmino* himself that great Enemy of imputed Righteousness, was obliged to own and confess, considering the Danger of depending upon our own Righteousness, It is safest to depend upon the Righteousness of Christ: It is best for every Man to follow and choose that which is safest. Therefore we may with great Confidence affirm that *the Lord is our Righteousness*.

Now my dear Friends, I have been too long upon the doctrinal Part. To preach to your Head without preaching to your Heart is doing you no Good. If I know any Thing of my Heart, I came not here to tickle your Ears, but to do Good to your Souls, therefore I come to make Application of what has been said. I believe many of you may rejoice to hear one come from *England*, where our Articles are so little regarded, speaking of the Doctrine of Christ's imputed Righteousness. Curiosity may have brought you to hear a Stranger. But then my dear Friends, give me Leave to put one important Question, Have ye felt this Doctrine in your Heart? Can ye say *The Lord is your Righteousness*? For to say that Jesus died for others without ye, can say Jesus died for you, can do you no Service, an unapplied Christ will do you no Service. The great Question therefore is, Whether any of you have felt yourselves damned Sinners by Nature? Did ye ever feel your miserable and helpless Condition?



dition? Did ye ever see that ye were poor, miserable, blind and naked? Were ye ever hungering and thirsting after the Righteousness of Christ? And did God enable you to stretch out the Hand of Faith to embrace the dear Redeemer in your Heart? Were ye in a Soul Rapture of Love made to ly down at the Feet of Christ, and cry out, *My Lord and my God*? Did ye ever apply Christ so as to say, *My Lord and my God*? *Who can lay any Thing to the Charge of God's Elect? It is God that justifieth,, who is he that condemneth? It is Christ that died, yea rather that is risen again.* Without closing with Christ, without making Application of his Righteousness, all your Religion is nothing, you are yet out of Christ, and if out of Christ you are undone. I hope some of you can say, through Grace you have been enabled to lay hold on Jesus Christ, and you can say, *The Lord our Righteousness*? then your Souls may rejoice. If Christ be your Lord, if you have put his Righteousness upon your naked Souls; then call upon the heavenly choir to help you to praise him, and let the Words of your Song be, Free Grace, Grace, Grace; Not unto us, but unto free Grace, distinguishing Grace be everlasting Praise. O what Reason have you to praise God. Have you got Christ's Righteousness? Have ye closed with Christ? Have you put on Jesus Christ? Then Jesus Christ has taken you into his everlasting Arms. Some of you may fear you will lose him again: But depend upon the Promises, build upon God's everlasting Love: If you have closed with Christ, ye have got a Right to all the Benefits of his Blood; and being in Christ there is no Condemnation to you, ye are Bone of his Bone, and Flesh of his Flesh, ye are one with Christ, he is the Lord your Righteousness. Above all, my dear Friends, take Care of making continual Progress in Sanctification; many of you turn untender in your walk, ye are backslidden

from God, and now it is not with you as in former Times, when the Candle of the Lord shined upon you: Get up again, renew your Acts of Faith; and if ye have never believed before, then begin now to believe. Take Care to make continual Advance in the Divine Life, for when the Prophet says, *The Lord our Righteousness*, the Word *Righteousness* implies inward Sanctification, Holiness of Heart as well as imputed Righteousness. Those whom the Lord Jesus justifies, those he sanctifies. And therefore if ye have closed with Christ, put on Christ; be every Day saying, Through the Help of my God I shall learn to be a Christian to Day. Let one good Work be the Beginning of another. And be every Day hungering and thirsting for Christ. Be more dead to the World, be more living to God. Above all, my dear Friends, pray for your Christian Friends, and take Care ye do not fall out by the Way.

How many are there here in this very Church-yard, that never closed with Jesus Christ by Faith, the greatest Part of this Congregation do not know what it is savingly to close with Jesus Christ. The most of you cannot say the Lord is my Righteousness. Poor Souls what will become of you, ye are now in a Church-yard, and many a Grave may be dug here for your Bodies, and if you should die before you can say, The Lord is my Righteousness, ye must depart from Jesus Christ for evermore. Ye may have a pompous Burial, but while your Friends are carrying your Bodies to the Grave, your Soul may be in Hell. What therefore shall I say? Let me exhort you to examine your Heart, and to see whether ye have got Christ the Lord to be your Righteousness or not. Examine your Heart, do not Bribe your poor Conscience any longer, let Conscience speak out. Ye must judge and condemn yourselves, or ye will be condemned for ever hereafter, Plead with  
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the Lord to be your Righteousness. Be what ye will, tho' ye were Murderers of Fathers and of Mothers, tho' ye were Adulterers or Adulteresses, tho' ye were the worst of Sinners, yet the Lord Jesus Christ may be your Righteousness, a Righteousness to us, poor Sinners, vile Sinners, *This is a faithful Saying and worthy of all Acceptation, that Jesus Christ came into the World to save poor Sinners.* Therefore my dear Friends, accept of Jesus Christ to be your Righteousness.

Shall I speak to you, first, that are young Prodigals, you that are young like myself. This Call is in a special Manner for you. I know what it is to be a great Sinner, I know what it is to play the Prodigal perhaps more then any of you, and I hope I can say through Grace, The Lord is my Righteousness. And O my Heart's Desire, my Prayer to God is that ye also may know the Lord to be your Righteousness. Dear young Men, ye are going on in chambering and Wantonness, and ye know very well that the Lord is not your Righteousness: What shall I say to you? Curiosity has brought many of you here; however it is good to be where the Lord is passing by. Who knows but the Lord Jesus has sent some poor, light, young Prodigals to be laid hold on by Grace. Come then young Men, leave your Husks and feeding of Swine, behold your heavenly Father waits for you, your Father is ready to meet you while ye are yet a great Way off. Sinful, vile as ye are, your heavenly Father will fall upon your Neck and kiss you, and cover you with a Robe which cost Jesus Christ his precious Heart's Blood, this is ready for you. Come then young Men, come away to Christ. O my Friends, come feed on Christ, taste of the Redeemer's Love. Behold him with open Arms, saying, Take me to be the Lord your Righteousness.

I would next address myself to you that are Maids. Come then young Maids, and put on the white Raiment of Christ's Righteousness. Come by Faith. and Jesus Christ will cloath you with his Righteousness.

Righteousness, and then shall ye be beautiful in the Sight of God. God shall love you, God shall dwell in you and walk in you, for ye shall be his Sons and Daughters. I would next address myself to you that are of middle Age. Let me exhort you to seek the one Thing needful, get an interest in the Lamb of God. Come guilty as ye are by Faith, and the Lord shall be your Righteousness. I fear there are many old Sinners here, gray headed Sinners, that have one Foot in the Grave, a little more Sand being run, and your Glass will be run out, and yet you are going into another World without taking Christ to be your Righteousness. O poor Sinners, step a little, away to Christ, and then tho' it be at the eleventh Hour, Jesus Christ will abundantly pardon you. Tho ye are grown old in Sin, yet ye may have the Lord for your Righteousness. Yea little Boys and Girls may have Jesus Christ. Dear lambs, if they can but cry to God to take their Heart, and cry abba Father, Jesus Christ will hear them, and cloath them with his Righteousness. I might speak to little Children, because Jesus Christ has wrought upon the Hearts of little Children. Thousand of little Children in *America* have been brought to Christ, some of six Years of Age, God is there pouring out his Spirit in a remarkable Manner. God forbid of *Glasgow*, that the God of your Fathers should not be the God of their Children. O my Brethren, my Heart's Desire, my Prayer to God is, that the Lord may make you willing in a Day of his power. I cannot speak, I can do nothing without Christ, but I do not believe Jesus Christ sent me here for nothing. Pray for Power to come, and lay hold on the Lord to be your Righteousness. I know ye cannot come of yourselves, but are ye willing to come, are ye crying to God to bring you to Jesus Christ. May God put into your Heart these good Desires, and may ye find no Rest till ye find your Rest in Christ, and can say with full Assurance of Faith, The Lord Jesus your Righteousness.

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